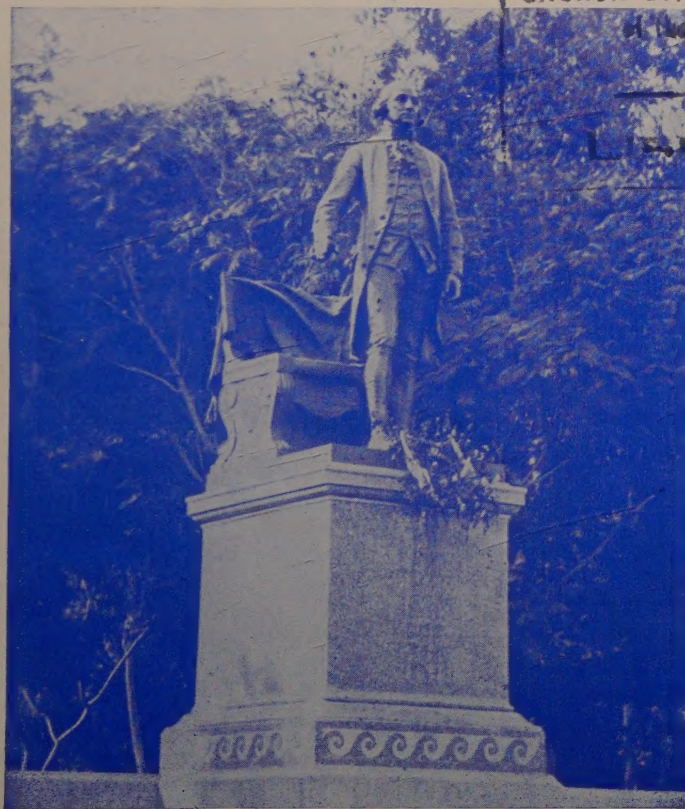


THE  
EXPOSITOR  
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JOURNAL OF PRACTICAL CHURCH METHODS



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# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## The Church

THE church is never a place, but always a people; never a fold but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church, than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary of God but the soul. It is a greater wrong to defame the humblest of God's saints, than it would be to fire a cathedral; the former is sacrilege, the latter incendiarism; the former is sin, the latter a crime; the former God will punish, the latter man will. Never lower the divine ideal, that on earth man alone is the habitation of God. —Exchange

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# THE GREATEST COUNTRY

DAVID T. ERICKSON

JOB'S friends have been insisting that the reason so much evil has befallen him is because he has been unrighteous. He indignantly repudiates this charge and turns upon them with withering sarcasm: "No doubt but ye are the people, And wisdom shall die with you." Is not this just the way each nation regards the claim of other nations to greatness? First it denies the validity of the claim and then derisively exclaims: "No doubt but ye are the people." And the other nation, ignoring the sarcasm, boastingly answers: "No doubt but *we* are the people." Is there any nation which does not consider itself outstanding, which does not consider its contribution the most significant, its heroes greater than any other heroes, its attainments more important than those made by any other people? See that the answer to our question will depend entirely on the yardstick which we use. Shall we measure with the yardstick of material accomplishment, of inventive ability, of natural resources, of economic status, of political theory? These are perhaps the yardsticks which we most frequently employ. Perhaps we might even consider the length of time a nation has endured. If we were wiser than we are we might even consider using such strange yardsticks as morality, religion, culture, learning, or the degree of freedom attained.

## I.

It has often been said, by Americans, that America is the greatest country in the world. We do have some legitimate claims to greatness. We do have great natural resources even though these can scarcely compare with Russia's. No one knows where the next great depository of resources may be discovered. Nevertheless, the fact remains that we do have great natural resources: coal, iron, copper, forests, furs, tillable land, and many other things which nations prize. In material accom-

plishment we have proven our greatness in building railroads, bridges, canals, skyscrapers, factories, and in the field of mass production. We do not have an equal in the world in this field. Our geographical situation is favorable. Bounded by two oceans, we are far enough away to escape being embroiled in the petty politics of Europe and in the unrest of the Orient, if we are wise enough. In the economic status of our people we are more blessed than any other country. The exploitation of our natural resources by means of our inventive ability has given us ease and luxury beyond the dreams of any other nation, ancient or modern. Our theory of political equality and religious freedom has given our people a sense of liberty never enjoyed to the same extent by any other people. In all of these respects we are truly a great nation.

But consider the negative side. In spite of the fact that we have had more equipment and more means with which to work than any other nation, the great scientific discoveries have not been made by Americans. We have made some, to be sure, but the greatest discoveries have come from the Continent. In the literary field we are very definitely a second-rate nation. As yet we have not produced a single great writer. Of course, literature does not flourish in a pioneering country and as we attain maturity we may also produce great writers. The only American writer who has achieved anything like world recognition is Walt Whitman and it would take a hardy soul to assert that he belongs to the first flight of poets. Our status in the musical world is improving but a look at the names on the rosters of any of our great symphony orchestras or at the names of opera stars or composers will soon dispel any illusion that we are in the front rank. In the world of art we are hardly of any importance. Our economic status is the best in the world but it does not apply to all of our people. There is always unemployment, poverty, and need even in the midst of our plenty. Our government



is democratic in form but our destiny is often directed by crooked, self-seeking politicians. While we do not have aristocracy in the European sense we do have an economic aristocracy. We do not delight to honor those who really do things, who invent, who do research work, who excel in the field of human improvement, but we bow the obsequious knee before anybody who has money at his command. Even when men of great wealth have done much good we do not remember them for their benefactions but rather for the power which their wealth gave them. John D. Rockefeller probably gave away more money to worthy projects than any man who has ever lived, but he is not remembered for these, but rather for his great wealth. Every nation has its great heroes, its liberators, its founders, its deliverers, and we have our George Washington of whom we are justly proud. But Washington is not a world figure for all nations have had founders who are national heroes. We have produced only one world figure—Abraham Lincoln. So great was his sympathy and so deep his humanity that the world has taken him to its heart.

## II.

How do other nations rank if we measure them by some of the yardsticks which we have mentioned? In culture the oldest and largest nation vies with some of the smaller ones, and none of the medium-sized nations come into the picture at all. China, with her civilized history going back thousands of years is in the van. Poverty she has known through the millenniums but with poverty there has been peace. Perhaps this is an inseparable combination. The only rivals of China in culture are the Scandinavian nations, Sweden, Norway, and Denmark. They have not known grinding poverty as has China, but there has never been any superfluity in their borders. Dean Inge, a few years ago said that the most cultured nations in the world today were the Scandinavian. If his statement be true it would be equally true to add that their culture began its development when they gave up any dreams of conquest.

When we seek for the sources of the world's music we turn to three nations—Germany, Italy, and Austria—Hungary with France, perhaps as a fourth. Out of these nations have come, with few exceptions, the composers, singers, instrumental geniuses of the world: Beethoven, Bach, Brahms, Haydn, Schubert, Mendelssohn, Strauss, Caruso, Toscanini, Kreisler, Paganini and a host of others to say nothing of Antonio Stradivarius, the maker of violins.

Turning to the realm of literature we see Shakespeare, the Englishman, perhaps the

greatest of them all, Goethe, the German, and Dante, the Italian. There have been many great writers but none approach these three. In matters of the intellect, in sculpture, in architecture the ancient Greeks are still without peers. There have been no philosophers greater than the Greek triumvirate of Socrates, Plato, and Aristotle, even though these lived long before Christ. Is there any sculptor of our own time, or for hundreds of years back, who has achieved such beauty of form as the Greeks froze fast in marble for all coming generations? Until Japan fell a victim to the militarists it led the world in courtesy and perhaps in love of beauty. Until now, at least in the capacity for suffering and non-resistance India has led the world.

And who leads the world in religion today? America, with its worship of materialism? Germany, which persecuted the church and reverted to paganism? France, with its light-hearted disregard of the deeper things of the spirit? Italy, where there is a union of church and state and very little religion? Yet all of these have at some time or other, been truly religious. But to look for the source of religion we cannot turn to any of these. As we turn back the pages of history to ancient Greece to find the source of intellectual greatness and of the creation of beauty, so we have to turn back the pages to the least of all lands to find the source of religious greatness. We must turn back to the land of Palestine which produced the prophets who still summon men and nations before the judgment bar of God, whose insights are still the stars which guide us through the darkness, whose integrity in the face of persecution and betrayal still challenge our admiration and chide us for our weakness. We still turn back to that little land for the moral laws which are the basis of existence, for the sense of God without which an individual loses himself in the midst of a meaningless crowd, for the sense of God's nearness and loving kindness, without which the world becomes a dreary wasteland. And we turn back to that land for the greatest of all the sons of men, who spent His life in doing good and who shrank not from the cross when He became convinced that only so could He bring the world to God. "And I, if I be lifted up, will draw all men unto me."

No nation is great in all things. It is only great in some. My hope for my country and yours is that one day she shall be one star in a galaxy of greatness, a nation which has lost its political entity in a united world but has kept its soul, one which shall have played a worthy part in bringing the kingdom of God on earth, one which shall achieve true greatness



by serving. I pray that she may never lose her passionate love of liberty nor her devotion to freedom of conscience. And I pray that we

may never forget the ancient proverb: "Righteousness exalteth a nation but sin is a reproach to any people."



# THE GOD COMPLEX in THE MINISTER'S LIFE

WAYNE C. CLARK

ON THE ceiling of the Sistine Chapel at Rome, appears a mighty panorama depicting divine epochs in the creation of the universe and man, his subsequent fall and ultimate destruction. These majestic scenes constitute what is probably the greatest single work that came from the soul of the artistic genius, Michelangelo. A detail of his execution of the head of the Supreme Being, in the act of creating heavenly bodies, affords an absorbing study, when compared with a likeness of the painter himself. I was struck by the resemblance. Without realizing it, the artist had painted many of his own characteristic features and moods in the physiognomy of the Almighty. Although the Creator's face reflects an irresistible power which is lacking in the face of the artist, there is nevertheless, something of the same profound brooding spirit that sits upon the countenance of Michelangelo. Lines upon the faces are similar, as are the moldings of the noses. The same furrows plow between the eyebrows. The lips are broad and full and similarly express pensive sternness. There is that which is inscrutable and enigmatic about both countenances. In fact, it seems that Michelangelo has unconsciously painted God in his own image. In other words, he has made himself God, without knowing it.

However, this is not at all unusual, for there are those who make themselves God just as unwittingly as did Michelangelo. It may constitute one of the minister's chief temptations. It may be a failing peculiar to ministers. They may be especially susceptible to this temptation because of the very nature of their calling. To many or most people in the community the minister stands as a symbol of God, and to a

certain degree is treated accordingly. People react to him in all degrees of deference, from reverence to adulation. Dr. Beecher quite accurately stated on one occasion, as he was addressing a group of embryo ministers, "You are little Christs in the communities where you will be going." The minister may quite easily and unsuspectingly fall into a way of thinking that subtly insinuates the idea of the possession of modified omniscience and certain attributes peculiar to God alone. This tendency is accentuated if he has enjoyed a unique and pampered position in his home as a child. This type of minister may then actually become a perversion of the image of God and deteriorate into a modified-tyranny.

This perversion of holy religion has bedeviled the Christian faith since its inception. We find it fully developed in the lurid annals of the Inquisition where men presumed to sit in judgment upon their fellowmen in the sacred area of personal faith. Not only did they presume to sit in judgment; they also dared to inflict inhuman penalties of suffering and death. The sordid betrayal of Joan of Arc is a case at point, as is Spinoza. The same type of possession characterized the judges of Jesus Christ. The God-complex is not a new development, nor a new discovery. It is as old as mankind.

It may emerge, however, in the modern minister, in a somewhat different manner. He may assume responsibility for the lives of other people. It may be his covert wish that people order their lives according to his desires. He may experience profound pleasure when he sees this process taking place. He may surge with indignation when he perceives conduct contrary to his manner of thinking. This indignation does not stem so much from a sense of violated righteousness as it does from a sense of violated personality. He sees the



deviation not as an act against God but as an act against himself. He, not the Divine Being, has been insulted. The temperance crusader, for instance, may feel indignation at temperance, because he sees it as an act against a cause wherein he has staked his life. Intemperance thus reflects upon his wisdom and sagacity in choosing the cause of temperance. So it may be with the minister. He may feel indignation against a wrong-doer because he sees in that deviation from the norm a reflection on his wisdom and sagacity in choosing the ministry as a profession. It is an act against himself, he feels, whereas, in reality he should feel it as an act against the Almighty. Thus the minister's ego is flattered by acceptable conduct, and conversely deflated by unacceptable conduct on the part of his parishioners. In similar manner, he then is tempted, below the level of consciousness, to denounce the wrong-doer and entertain pleasant contemplations of his certain destruction and suffering, whereto he has already sentenced him in the tribunal of his own mind. In like manner he would bestow benevolence upon the conformist. In other words, the minister with the God-complex is that minister who is judge, jury, and executor of the restricted court room of his own defective soul. The recurrent possibility of this fundamental error is high-lighted by our Lord's insistence upon a suspension of judgment on the part of mortal men toward mortal men. His words, "Judge not," are not light words. They reflect the wisdom of the ages and of life, as well as the wisdom of the Almighty.

This God-complex is the genesis of many a "theological conviction". This is not to say there are no bona fide theological convictions. It is to say that the legitimate may be perverted. This is true throughout life. One can hardly escape this uncanny feeling, sometimes, as he witnesses the interrogations and examinations of candidates for the ministry, by their peers. This is the guiding spirit in many a theological controversy. The Jewish leaders, who cast out the man who was blind and had been healed by Jesus, not only served God; they *were* God. They usurped the prerogatives of the Almighty. They presumed to sit in judgment and say, "This man is a sinner." This is not to say that the minister is not to take a stand against evil. He is to do so or violate his integrity, but he is to withstand evil as an act against God, not against himself; he is to move against sin, not against the sinner. Whereas he may scathingly denounce and hate the wrong men do, he is in his soul to love and tenderly seek

to restore the wrong-doer, considering himself lest he also be tempted.

This type of error is not the error of the minister alone. It may also be the error of many a church deacon or elder, and it may simultaneously stem from and exhibit a type of error that is equally or more pernicious, although it lies in a different area. In fact, the God-complex may indicate the presence of a conflict; it may be a type of compensation for a suspected, it not understood, moral or spiritual deficiency. On a certain Board of Deacons were two men, one of whom was addicted to the use of tobacco, while the other hated him violently for it. One Sunday morning, a few minutes before the order of worship was to begin, the disturbed man burst excitedly into the pastor's study. "He's out there, and he's going to help serve Communion." "What do you mean?" asked the surprised minister. "The tobacco fiend . . . Are you going to let him serve Communion?" demanded the outraged official. After a moment the pastor slowly replied, "I tell you what let's do. Let's lead him out behind the church and shoot him." Speechless and glaring, the man left the room. Several days later he reappeared. "I didn't come to cause trouble, pastor," he assured him. "I came to tell you that you told me the truth. After you said what you did and I had a chance to think it over, I saw that was just what I had in my heart—murder."

The pernicious aspect of this attitude is a picayunish insistence upon conformity to one's own ideas, because they are one's own ideas, not because they are necessarily right or just, although they may be. Because he is God there can be only one answer to any question or proposition, his answer. His answer is the right one, because he is God. The answer is unalterable, absolute, final, and incapable of modification. Thus it must stand. One gets the feeling that he enjoys influencing others for the satisfaction it brings to his ego, although he tells himself and others that it is only for their own good he does it, and that he is deeply concerned about their spiritual welfare. This is not to impute perverted motivations indiscriminately. Concern on the part of the minister is usually nobly motivated. But the counterfeit exists because the genuine does too. There must be in the soul of the minister a fine mingling of discernment, tolerance, conviction and fidelity to the truth.

This spirit moves out into the world scene. The minister may not only assume responsibility for the whole world, but he also feels that responsibility. He moves about with an air of profound care. It is as though he carries upon



his two frail shoulders all the sins of the world, as well as its judgment. He takes himself far too seriously. It is as though destiny would falter if he were once to relent in his tension. He must save the world. It all depends upon him. He has no God upon Whom to depend, but he would probably be the last to know it. He has no God because he himself has become God. He has become responsible for the course of the affairs of men. He is actuated by fear and not by faith. If he had a God, he could relax, he could commit the destiny of the world to Him, and he could rest in the confidence that he has done his bit that Divine Providence would care for the rest as it cares for all. It is ludicrous, when one pauses long enough to think of it, but a man can become so involved with his own mental and emotional processes that he cannot think with discernment. He cannot understand that he has assumed such an incongruous role. In some respects Elijah fell into this error of judgment. When Carmel was over and Jezebel was on his trail, he sank beneath the juniper tree and moaned, "Oh Lord, it is enough." I can imagine that God might have smiled as He replied, "I have 7,000 yet in Israel who have not bowed the knee to Baal." Not only does the burdened and anxious minister feel responsible for the denouncement of the world, but he is also likely to profess to know how and when the disaster is to occur and the judgment effected. With consummate zeal and undeviating certainty he delineates the profound and eternal processes of inscrutable and divine Judgments. How persistently insidious these insinuations are! One has only to examine his own tendencies to see it.

This tendency moves not only in the direction of others, but also in the direction of the self. It is introverted as well as extroverted. Thus the minister becomes responsible for every phase of his own life as well as for the lives of others. This is not to say that one should not feel personal responsibility for his actions, but the minister afflicted with the God-complex, feels personally and completely responsible for the fruition of all his efforts. His lips protest faith in God, but his tense anxiety, as he pushes toward self-realization, plainly reveals a faith in no God but himself. He has usurped God's place in his own life. This is a most insidious aspect of disbelief. Disbelief is a deceptive thing, and he who considers himself most free from it can very well be the one who is most involved in it. The mind possesses almost limitless powers of self-deception, wherein the anxiety state may most surely indicate in the individual's life an absence of any real faith in anything, or person, other than

one's own self. When this faith is once seriously doubted and the meaning thus by which one is living disturbed, mental consternation is the result.

Furthermore, the God-complex demands a perfection of the self that only God demands and can possess. If he is merciless in his demands of perfection for others, it is because he is equally merciless in demands for perfection in himself, and he is imperious in his manner because he has assumed the role of the deity. And yet as I have indicated, this drive for perfection leaves large areas undisturbed because there exist simultaneously, large areas of blindness and lack of insight. Since he has assumed the role of God, he must be perfect as God is. His life must measure up with divine standards, at least it must to all appearances.

I cannot escape the impression that the Pharisee, Saul, was largely driven by these tendencies. We see him sitting as God in judgment of others. We see him driving on relentlessly in his execution of divine wrath and judgment, and doing so with such mistaken zeal that he breathes out threatening and slaughter. One cannot escape the impression that Saul felt eternal destiny bound up in his life and was apprehensive lest God's cause fail with his own. One finds a fierce demand for conformity to his own ideas which he mistakenly thought were God's. Later he discovered his error. One finds also a rigid demand upon himself. Later he affirmed such strivings to be loss. In his fiery zeal one can find little indication of the calm faith that came to him in later years. One feels that Saul believed it all depended on him, while later he is constrained to say, "I can do all things through Christ who strengthens me." One can feel the rigid demands for perfection upon the self that permeated his soul in those earlier years, and which I believe were relinquished with difficulty.

There is undeniable virtue in the gospel of hard work and self-reliance. It possesses a peculiar aptness in a culture where slight of duty and reliance upon the political state are current gospels. There are values never realized and contributions never made to the world of men without unremitting toil, wearisome tension, and self-sacrifice. Life's Hall of Heroes is full of noble examples of this truth. There is value in striving toward an unattainable goal. There is also value in giving up. Happy and healthy living in both body and mind depends upon one's ability to blend these two complementary elements. It is said that David Livingstone, who

(See page 320)



# The Editor's Columns



## Be Discontent

I HAVE forgotten his name but his words stay with me. At that, a person's name is of lesser moment than his contribution to the library of eternal wisdom, for therein lies his true worth.

He said, "The hope of development and growth, in any congregation, is to be found in honest discontent."

Discontent? Yes, for that is the rock from which every forward step of man, or men, has been taken. Discontent with the status quo is the goad which prods humanity onward and upward.

Discontent nailed up the 95 Theses. Discontent peopled these shores. Discontent felled the forest and leaped the rivers. Discontent points countless spires heavenward. Discontent emancipated the slave. Discontent lifted us from the saddle into the stratosphere. Discontent has pushed man a lengthy journey, the end of which is as remote as the end of Time.

Discontent is the difference between the man, or group, who is static, or dynamic. Where you find a contented pastor, his people must surely be discontented, and where a congregation is contented, the pastor can not be, for contentment holds hands with lack of vision, and it is still true where there is no vision, the people perish, or "cast off restraint," as some have it.

So be not concerned, fretfully, over honest discontent among your members. It is today's languorous lassitude and luxurious indifference to the things of the spirit about which to be concerned. The one can mean vision. The other casting off restraint, which brings us right back to the matter of seeking to save, call it evangelism or what you will.

How perverted the ambition of him who would be known as a great preacher rather than a great evangelist. Nor are the two functions as synonymous as some would have them. The

average sermon of the day brings few souls to salvation. It's not aimed in that direction. It pacifies rather than condemns. It's like a scatter-gun fired into a flock of birds. It aims at none and hence misses all.

How small that healing of the lame, and halt, and blind, received from a public dissertation, even by the most able physician, and upon some such topic as Neuropsychosis, The Cause and Cure of Eczema, or The Truth About the Antihistamines.

The soul, no whit more than the body, is healed by one twenty minute homily a week, nor by the absent treatment. For the doctor there is the Hippocratic Oath, for the minister, his ordination vow. The doctor is neither honest with himself, nor his profession, nor his client, unless he treats his patients individually. He doesn't spend his hours in his office pouring over the latest additions to his professional library. He wastes no time on the vain idea of mass-healing. The care of his sick ones is not made a mere incidental to the managerial end of his practice. He does not run hither and yon acquainting the healthy with the fact that should they ever become ill he is available. He holds himself in constant readiness to go, when and where called, by day or by night, to what end? That he may administer to an individual, always an individual.

Just so, certainly no less so, is the minister the physician of the soul,—the individual soul,—and regardless of what interpretation we moderns may have come to place upon the functions of the ministry and the Church, no honest ministry will permit anything to deny it from, or deter it in, the seeking of souls, one at a time, for the Lord.

Certainly that is evangelism. It is evangelism or nothing for there is no other way. It is the individual soul which is saved or lost. Pray He will keep you in honest discontent, to the end of seeking the errant soul, singular.



# CHURCH WORK

*If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.*

—George MacDonald

## Dedication of an Illuminated Cross

Hymn: "Must Jesus Bear His Cross Alone?"  
Prayer.

Responsive Reading:

*Minister:* "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world."—Gal. 6:14.

*People:* "Then saith Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me."—Matt. 6:24.

*Minister:* "Whosoever doth not bear his own cross and come after me, cannot be my disciple."—Luke 14:27.

*People:* "And when they had led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus."—Luke 23:26.

*Minister:* "For Christ sent me not to baptize, but to preach the Gospel: Not in wisdom of words, lest the cross of Christ should be made void. For the word of the cross is to them that perish foolishness, but unto us who are saved it is the power of God."—I Cor. 1:17.

*People:* "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."—Heb. 12:1, 2.

Solo: "The Wayside Cross."

Dedication of Illuminated Cross (Dedication sentences to be read in unison):

That this people may be always reminded of the crucified Christ, our Saviour.

We Dedicate this Lighted Cross.

That the light of the cross may send its illuminating rays and that Bible truth may dispel ignorance and sin,

We Dedicate this Lighted Cross.

With desire that the Gospel and the power of Christ may be known and felt in all the world,

We Dedicate this Lighted Cross.

That we may reverently honor and constant-

ly remember the blessings we have received and the light of liberty we enjoy,  
We Dedicate this Lighted Cross.

Hymn: "Jesus, Keep Me Near the Cross."

Sermon: "The First Cross."

Hymn: "The Way of the Cross Leads Home."

Benediction.

## Dedication of a Church Bell

*(The bell may be dedicated before it is placed in the tower or steeple, or after it is put there. This service is suitable in either case. If before, it may be placed at a convenient height, and the minister, standing at its side, begins with the following service):*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Lord's Prayer (all present joining in).

*Minister:* "Our help is in the name of the Lord our God."

*People:* "Who hath made heaven and earth."

*Minister:* "Glory be to the Father, and to the Son, and to the Holy Spirit."

*People:* "As it was in the beginning, is now and ever shall be, world without end. Amen."

*Minister:* "Dearly beloved brethren, let us beseech the mercy of God the Father Almighty, that He, hearkening to our cry, may sanctify with His blessing this bell (or these bells) now to be consecrated to Him and to His service." The Lord be with you.

*People:* "And with thy spirit."

*Minister:* "Let us pray: O Lord, show thy mercy upon us."

*Choir or Congregation:* "And take not thy Holy Spirit from us."

*Minister:* "Almighty God, who by the mouth of thy servant Moses didst command to make two silver trumpets for the convocation of solemn assemblies in Thy Name, be pleased to accept our offering of this, the work of our hands; bless, hallow and sanctify it with Thy heavenly benediction, and grant that through this generation and through those Thou dost cause to come in after years it may continually call together the faithful people to praise and worship Thy Holy Name.



*People:* "Through Jesus Christ our Lord. Amen."

*Minister:* "Grant, O Lord, that whosoever shall be called by the voice of this bell to Thine house of prayer and praise may enter into its gates with humility, hope, thanksgiving, and praise; and finally may we have a portion in the new song, among the children of light in Thine abode, eternal in the heavens."

*People:* "Through Jesus Christ, our Lord. Amen."

*Minister:* "Grant, O Lord, that whosoever shall by reason of sickness or any other necessity, be so let and hindered that he cannot come to Thine house in person, yet may join us in heart and mind, thus adding to the praise and communion of Thy children."

*People:* "Through Jesus Christ, our Lord. Amen."

*Minister:* "Grant, O Lord, that they who with their outward ears shall hear the summons of this instrument of Thy praise and glory may be aroused inwardly in spirit, and draw near to Thee, the God of their salvation."

*People:* "Through Jesus Christ, our Lord. Amen."

*Minister:* "Grant, O Lord, that all of us, whose passing from this world may be voiced through the call of this instrument of Thy praise, may be received into the bosom of Thine Eternal Love, and life everlasting, to find grace and light."

*People:* "Through the help of Jesus Christ, our Lord. Amen."

*Minister:* "Grant, O Lord, that all they who shall minister to Thy service by the ringing of this bell may be filled with the reverence and godly fear, and, mindful of the sacredness of Thy house, may put away from them all idle thoughts and light behavior in the discharge of this holy service, and so continue in humble service in Thy Name, that they may be counted to stand with all those who praise Thee evermore."

*People:* "Through Jesus Christ, our Lord, we pray this blessing. Amen."

(Pastor may add any prayer, or mention of local person, such as name of donor, or person in whose memory memorial is given, thus making the prayer intimate and real to the congregation).

The following hymn may be printed on the program, and used as a part of the service.—  
(By W. B. Smith)

Raised between the earth and heaven,  
Now our bells are set on high;  
In the name of Him who giveth  
Skill, and strength and industry.

For His praise we meekly lay them  
As a gift beneath His throne;  
All their sweet and noblest music  
Shall resound for Him alone.

Faithful men afar shall listen,  
'Midst their daily toil or rest,  
While the melody shall bid them  
Love the Church where all are blest.

When the spirits of the faithful  
Pass away to light and peace;  
Solemn tones shall then forewarn us  
Soon our life and work must cease.

May these loud and well-tuned voices  
Pealing forth in grand accord,  
Lift our hearts through joy and sorrow  
To Thy throne, most gracious Lord.

**Note:** If there is talent available in the congregation for solo or quartette work, or instrumental, be sure to make use of it. The more the congregation may take part in the program, the better the attendance and interest.

If the bell has been placed, and you wish to have the dedication service in the church auditorium, have the women, or young people help you in making a large paper bell to place in the chancel, symbolic of the bell.

This plan will be especially attractive at this time of the year, when you may be able to get some help from a local store, where large bells are used for Christmas decoration. The bell may be white crepe paper covered with red decorations, or the reverse, but make it festive. Small girls could march up the aisle during the service and pick up paper streamers, and "ring" the symbolic bell, while some of the little ones sing a hymn, or someone sings "Bells of St. Mary's."

If the pastor plans to give a short talk, the bell may be likened to a new and welcome voice in the community, heralding the actual presence of active, living Christians, who wish to proclaim their love for Jesus Christ, so all may hear. Too many of us accept the ringing of a church bell as a matter of fact, without realizing the warmth and wonder of it, and permitting our hearts to ascend to the throne of God in Thanksgiving for this evidence of our freedom to proclaim our knowledge of God's love for his children.

### "Unit-Pledge" Financing

The "Unit-Pledge" plan for financing expansion or building plans enlists subscriptions of \$36.00 units, to be paid \$1.00 a month for 36 months, and any subscriber to the fund



may sign up for as many units as believed possible to pay monthly. The plan was used for Lincoln Bible Institute, Lincoln, Ill., in its plan to supply the necessary buildings and equipment for carrying on the work of the Institute, according to reports.

### The "Broad-Way Plan"

The "Broad-Way Plan" of financing a Church Building and Expansion program was used by a Denver, Colorado, Church; originated by the Council of a Protestant Church in one of our southwestern states, the plan consists of issuing interest-bearing bonds, for which the organized congregation is responsible. The bonds may be in varying sums, \$50.00 up to \$1,000.00, in order to permit those with modest earnings to partake in the program. The bonds mature according to the ability of the congregation to meet the obligation in addition to the interest.

### The "Double-a-Dollar" Plan

This plan is used by many groups in all parts of the country, under a variety of names, such as—

Make a Dollar Grow  
God's Acre  
One Mine — One Thine  
Doubling the Gift

and is especially suitable for active groups, where modest amounts represent the goal to be reached, and fellowship among group members is as important as the sum of money to be raised. In rural areas, the plan is applied to planting and reaping of saleable items; rearing of animals; or rendering needed services which permit fees.

The short-term *Tithing Pledge*, undertaken in one of our eastern states, where those who found a three-month tithing plan acceptable and challenging "doubled" the pledge to cover six months; then 12 months. By the end of the test periods, tithing had become a habit with those members who had lived up to the pledge, and there was no need for doubling pledges of such a group. However, new groups were enlisted to undertake the challenge, and after some years, the report was that 53% of the membership was on the weekly tither's list.

### The Rural Church

Bulletins on activities of rural churches in our great land, as related to such vital interests as—

The Home of the Rural Pastor  
Men Working to Improve Rural Church Property  
New Ministers in Rural Churches  
Games for Rural Residents (Recreations)

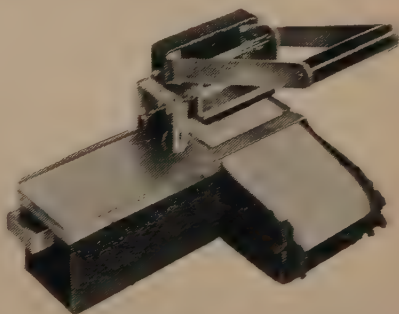
are among a list available from the Rural Church Department, Drew Theological Seminary. The full list, number of pages and price, are listed elsewhere in this issue. See index.

### What Do You Mean "The First Church?"

A six-page tract, 4" x 5 1/2", with the above title, written by H. W. Gockel, is available from Concordia Pub. Co., 3558 So. Jefferson Ave., St. Louis 18, 50 copies \$1, 100 copies \$1.50. Persons who have neglected to affiliate with a Christian congregation in the community where they live, or hesitate to assume the responsibility of church membership will find help in this message.

### The Master Addresser

Pastors who mail postal card reminders to the Church membership list, Missionary group list, Sunday School teachers, Church Council, Young People's group, Service groups, will find The Master Addresser a helpful piece of office equipment. Each list can be typed on the paper tape supplied, with detailed instructions,



for use with the machine and can be used repeatedly on cards, weekly bulletins, announcements of special services or meetings, envelopes. Ask for a demonstration at your office supply dealer, or write to Master Addresser Company, 5510 Excelsior Blvd., Minneapolis 16, Minn., for complete information. You will use and value this handy and helpful little gadget, which can be stored in a drawer when not in use.



## Trail Riders of The Wilderness, 1950

Several readers inquired for the address of the "Trail Riders" expeditions, sponsored by the American Forestry Association. Complete and detailed information on 1950 expeditions may be secured by addressing your inquiry to—

American Forestry Ass'n.  
Dorothy Dixon, Director, Trail Riders  
919 — 17 Street, N.W.  
Washington 6, D. C.

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## Catalogs Available

Catalogs of current worthwhile books are available to every *Expositor* reader upon request. Just indicate on a postal card that you desire book catalogs of general titles, or indicate special interests such as Children's Sermons, Volumes of Sermons for general study, Bibles, or Bible Study volumes, and sign your name and address, legibly and complete with zone number, and address to

The Expositor  
Reader-Service (Catalogs)  
East Aurora, New York

Your request will be relayed to all publishers of such volumes whose names and addresses are on our lists, and the catalogs will be sent to you from these publishers without obligation on your part.

You may have information on any equipment you contemplate purchasing for present needs, building plans in the future, plans for remodelling or expansion, by addressing your request to *The Expositor* as indicated above,—anything from office supplies, art glass, air-conditioners, pews, bulletin boards, hymn books, pulpit or chancel needs, altar supplies, candles, collection envelopes, — in fact any item you desire or need — if there is a manufacturer listed who supplies the item, your request for a catalog or description of the item, will be relayed promptly, without obligation to you.

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## Cheerful Greetings

"An easel bearing a message of cheerful greeting stands in the vestibule of a store out in Arkansas," says Phil Mann of York, Pa., "and the message is changed at least every other day; frequently daily. A retailer can't run out of his store and say 'Hello' to everyone on the street, so this retailer's genuine cordiality must find some other means of expression—hence the easel!"

The story continues, "Rarely is a direct sales message placed on this easel; its purpose is not to sell but to make people feel cheerful, and once inside the store, the air of cheerfulness which pervades the establishment, aided by the signs placed here and there, brings a cheerful reaction in return. This has been going on for several years, and like all good things, has been copied by several local merchants. But—as they are using their easels for purely sales promotion purposes, the genial effect of the original is still bearing fruit."

Here is an idea that might well be taken to heart by many a Christian church in this land of ours, that is to make an effort to make newcomers, new members, or visitors feel welcome among us. A pleasant greeting, an inquiry about name, occupation, home address, number in the family, and other like-homey interests by someone at the door, or in the pew where the person is directed to sit by ushers, would help to dispel the "unwelcome" or frigid atmosphere which discourages so many would-be church-goers. If there is *no one* in the membership who can greet newcomers with warmth and sincere interest, genuine enough to translate itself into the feeling of being wanted, why not use an easel with a warm message of greeting in the foyer or entry hall of the church?

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## Preaching Today Volumes Available

Subscribers who have need of additional sermon material, and do not have the early volumes of *Preaching Today*, 12 issues to the volume, containing 72 sermons, may find these helpful. They are available while they last, at \$1.00 a volume, to cover the clerical cost, wrapping, postage, etc., for getting order into the mail. Your choice of volumes 1, 2, 3, 4, 6.

There still are volumes of *The Minister's Annual*, Nos. 8, 10, 13, 15, in stock which may be ordered in the same manner to fill in sets, or individual volume use, while they last. "Speaking in Public" by Arthur Stevens Phelps, may be ordered for \$1.00, also. Study of this volume during the summer may help your preaching technique. Mail orders to Subscription Dept., *The Expositor*.

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## Service for the Adoption of Children

A formal service for this occasion may be secured from Morehouse-Gorham Co., 14 East 41st Street, New York, N. Y., at 15c a copy;



8-page, paper cover. This service was mentioned in the *Methods* pages, Jan., 1948, issue.

### Candle-Light Baptismal Service

An active pastor of a Methodist Church in Indiana has adopted the appealing plan of having lighted candles near the Baptismal Font during the worship service weekly, and there is one candle added for each added infant baptism, until the close of the year. At Thanksgiving time, an illustration is used in the Church paper, and also in the local paper, showing an "infant-face" before each of the candles, with names below.

The candle representing the infant at the time of administering the blessing of Baptism is lighted *after* the actual baptism has been performed, and is symbolic. The membership responds to the idea, and keeps a supply of candles on hand, and lighting the candles, replacing them, extinguishing them, and caring for them after the service weekly is assigned to a specific member each month. The continuous reminder of the number of infant-additions to the church-family life is a wholesome and encouraging experience.

### You, Your Church, Your Country

Your Church and your country can do very little for you, without your help. Your Church holds in store for you many blessings and gifts, but you must be there to accept them and avail yourself of them. Your country needs your active help in exercising your blessing of citizenship. Others cannot do this for us.

The growth in grace and wisdom of a church member is reflected in *living*, with others, the family, the neighbor, the community, the nation, the world. Our advancement along the path may lead through a Mount of Olives and Garden of Gethsemane, trial before a judge more concerned with pleasing those who can make or break him than in truth and justice, and, yes, — even through a Golgotha — but which of us would turn back or shield ourselves from these trials and attainments, if we actually believed that Jesus Christ stands at the end of this route?

### National Council of Churches

Three long established MISSIONS agencies are among the eight interdenominational agencies to form the National Council of Churches

— the Home Missions Council of North America, the Foreign Missions Conference, and Missionary Education Movement of U. S. and Canada. The United Council of Missions will become the general department of United Church Women in the new organization.

### Psychiatry and Religion

In an address before a group considering the application of psychiatry in dissolving problems in our missions advancement, Dr. Earl A. Loomis, psychiatrist, on the faculty of the University of Pennsylvania School of Medicine, "Relationships between Religion and Medicine," said that psychiatry helps the missionary doctor to understand the afflictions of guilt, fear, and hate, which disturb and distort the minds and emotions of *all of us*, and which can be cured by faith, hope and love in action, but suggested that this same formula could help the doctor, his colleagues, and patients greatly if we recognize the "besetting sin of religious men and women, such as asceticism, intolerance and rabid moralism," and advised "that often we must remind ourselves that God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

### Christian Agriculture

A monthly letter under this title is being issued by Rev. Shirley E. Greene, agricultural relations secretary, Council for Social Action, Congregational-Christian Churches, from his office at Merom, Indiana. *Expositor* readers interested may secure information on how names can be placed on the mailing list by writing to Rev. Greene, and inclosing envelope with postage.

### Mother's Day Observance

First Baptist Church, Shreveport, La., Dr. M. E. Dodd, Pastor, observes Mother's Day by emphasizing the attainments of great and unselfish women, which have advanced the welfare of communities, nations and mankind. Let us begin now to formulate plans for a coming year, so material and ideas will be gathered as we approach another observance of Mother's Day. This suggestion will help us to focus the service on unselfish service, thus minimizing the maudlin which has crept into this program in many instances.





# THE PULPIT



## PROCLAIM LIBERTY

MAJOR CLAUDE RICHMOND

**W**HEN we visit Independence Hall, we read the inscription on the Liberty Bell: "Proclaim liberty throughout the land, unto all the inhabitants thereof." Students of government stress the word "all" feeling that it is as true of the world as of a nation, that it "cannot exist half slave and half free."

Students of Scripture recognize the quotation as part of the instructions to Moses regarding the jubilee year. On each fiftieth year, after "seven sabbaths of years," when all the land which had been in the hands of others was returned to the families to which it was originally allotted, all bondmen of Hebrew blood were freed.

We common American Christians ponder on the great change a world-wide Jubilee Year would make today. We feel most humble that so many centuries have passed and God's divine command to Moses has so miscarried, and so much of the land is under alien control, and so many of the peoples have lost their freedoms. Surely the command, "Proclaim Liberty" should come to American churches with new force this year. The United States must take the lead. Our churches must provide the spiritual leadership, for the words of Paul are still true, "Where the Spirit of the Lord is, there is liberty." So we think of many liberty bells.

The bells of trains and ships seem to proclaim liberty as people are free to travel on business or for pleasure. We think of the founders of our nation who dared difficult and dangerous travel to have liberty. Yet we know that our liberties do not come from mere change of geographical location. The founders of America brought liberty with them, for "where the Spirit of the Lord is, there is liberty."

Now, it is our privilege and duty to take liberty to others, even back to the lands of

Europe from which our forefathers came. As the great art treasures were stored in the United States for protection during the war, and then returned, so the liberties entrusted to our care belong to all peoples. The Marshall Plan helps make this possible. Now we hear of a proposed "Marshall Plan of ideas" and remember that this is what the churches have been sending, under the Spirit of the Lord, to needy peoples for centuries. We hear of the "Point Four" plan to help backward peoples. The Spirit of the Lord has been doing this through the churches as missionaries go out, taking education, healing, and even inventing alphabets to give writing to some races.

The significant bell, in proclaiming liberty, is the church bell, calling all churches and all professed Christians to aid.

When we think of the freedom education has given us, we acknowledge the school bell as a great agent in proclaiming liberty. Yet we realize its limitations, even as the dictionaries which define liberty only in terms of politics or economics fall short. The schools can give much. But what they give are chiefly tools and materials. Unless the Spirit of the Lord helps us to use them, they accomplish little and may even be used to build new iron curtains and strengthen slaveries.

So we are disturbed at the way many receive new ideas. "True," many say, "but they are not ready for it." Or again, "That may be true, but it won't work here." Or some, "True, but it doesn't apply to me." So the "True—But" spirit may temporarily defeat even the Spirit of the Lord and liberty be not proclaimed when and where it is most needed.

Here the church reminds us that the freedom we need must even include freedom from self and the selfish ideas which so critically hinder the Gospel. Too many wish liberty merely for themselves, that they may do and say what they please. The Spirit tells us, and each ringing church bell should remind us, we must be freed from self, our worst master. For the



Christian must have a new life, not merely re-tool the old.

The bell of the town-crier brought back to mind by the radio or the reading of history, reminds us of early struggles for freedom. But as we look back down the ages we find so many nations refusing to give liberty to "all the inhabitants thereof." They limited the vote. They kept their slaves. They lost their liberties. Mere evolution will not make us free. In the British museum's anthropological exhibits is the "Galilee Man," a relic of humanity's early ancestry. There is a long, long road between the Galilee man, and the Man of Galilee who is our Master. Along the way, something new was added, for only "where the Spirit of the Lord is, there is liberty."

Christian freedom is spiritual freedom. It comes first in freedom from our old selves and materialistic ways, and then by allegiance to Christ. The ties of love must be substituted for the bonds of fear and force. Only in the service of the Spirit can we proclaim liberty. This is the highest freedom of which a creature is capable—"Beholding as in a mirror the glory of the Lord, we are transformed into the same image, from glory unto glory, as from the Lord, the Spirit."

Such was the proclamation of Paul after he had been freed from his old bonds of traditional religion by a real, personal, contact with the Spirit. His contrast of the Old Covenant with the New is a good picture of the difference between modern materialism, even when directed toward good ends, and the religion of the Spirit and the service of Christ. Yet so many today feel the old materialistic, financial, political ways are sufficient, if not the only ways. Thus the world limps along, half slave and half free.

Our Gospel would proclaim the good news of real freedom. It would have us sound out a new Jubilee that lands may be returned and slaves freed. Yet many fear that even we are mortgaging the heritage of our grandchildren.

God still waits and hopes. Where permitted, the Spirit of the Lord still brings freedoms and changes as great as those of savage peoples when given language, health, and hope by our missionaries.

Shall we remain in slavery to the old ways of mere formal belief, or experience a freedom that will bring us into faithful adoration and service? Is my life, the life of my church, proclaiming liberty in the Spirit of the Lord? Every professed Christian should be as a liberty bell of the Spirit. Then at last, when a bell tolls for us, it will not be a sound of sadness but of joy—joyous as the bells of a new year, a Jubilee Year of the Spirit.

# FOR YOUR RURAL CHURCH

The bulletins listed below will be of help to all rural ministers and their congregations. They are publications of the Department of the Rural Church, Drew Theological Seminary.

## THE HOME OF THE RURAL PASTOR

A study of 1171 parsonages. Contains suggestions for improving parsonages, also plans for new ones. 70 photographs. 112 pp.  
( ) 1 copy 40c, ( ) 3 copies \$1.

## MEN WORKING

Discusses 60 different kinds of work laymen are now doing to improve their church property. 72 pp. 58 photographs. ( ) 1 copy 30c, ( ) 4 copies \$1.

## THE CHURCH AND THE LAND

A study of 412 families showing the relation of Land Ownership, Soil Conservation, the Standard of Living and Church Activities. 44 pp. ( ) 1 copy 25c, ( ) 5 copies \$1.

## THESE MY BRETHREN

A study of 1542 Negro families and 570 Negro churches in the rural south. 104 pp.  
( ) 1 copy 40c, ( ) 3 copies \$1.

## ONE FOOT ON THE LAND

Stories of 16 successful Rural Churches. 96 pp.  
( ) 1 copy 30c, ( ) 4 copies \$1.

## NEW MINISTERS

A study of 1978 ministerial students. Helpful to pastors and Sunday school teachers in enlisting young men for the ministry. 32 pp.  
( ) 1 copy 15c, ( ) 10 copies \$1.

## COOPERATIVE CHURCHES

A study of 635 experiments in church cooperation. 76 pp. ( ) 1 copy 25c, ( ) 5 copies \$1.

## THE ART OF CHURCH COOPERATION

The Group Ministry, the Larger Parish, the Allocated Field, Mutual Exchange of Churches and the Federated Church. 64 pp. ( ) 1 copy 30c, ( ) 5 copies \$1.

These bulletins may be ordered at the prices listed from the Rural Church Department, Drew University, Madison, New Jersey. Check in the parentheses (X) the bulletins desired. Cut out and send with stamps, postal order or check. Be sure to include your name and address.



# HEAVENLY VISION FOR DAILY LIVING

KARL H. A. REST

*Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.—  
Acts 26:19.*

THE ONE moment which stood out above all others for the Apostle Paul, was when he beheld a vision of the glory of Christ. It was the climax of a period of great storm and stress. He had been persecuting the followers of Christ vigorously. There was nothing he more passionately desired than to stamp out this movement which threatened to undermine the religious heritage of Israel. Relentlessly he hunted down the followers of Jesus, one after another. And then, suddenly and dramatically, he discovered he had been in the wrong. That knowledge came to him through a vision in which he beheld the glory of the crucified and risen Lord.

## The Importance of Vision

The movement of vision transformed the entire life of Paul. It was this moment which gave all other moments their meaning. Everything, which gave his life significance, stemmed from this moment of vision. Before he beheld the vision of Christ, he was a persecutor of the Christian way. Afterwards, he was the most indefatigable defender of the self-same way! The moment of vision marked the beginning of a new life for Paul. Listen to him as he jubilantly proclaims, "For me to live is Christ." Nothing else matters but Christ. "I count all things but loss," says Paul, "that I may win Christ." Christ has become the life of his spirit. "I live," Paul cries out triumphantly, "yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Only after he beheld the vision of the glory of Christ, did he begin to live the life which was full and free.

The importance of vision cannot be overestimated. "Where there is no vision," said an ancient prophet, "the people perish." May this not be the reason that so much life in our present day is dull and drab and desultory? Where there is no vision of God, life becomes bleak and barren, futile and empty.

*Detroit, Michigan*

This is reflected in modern literature. T. S. Eliot, one of the most astute literary critics of our time, writes of three phases in modern literature. The first phase is represented by such writers as Charles Dickens and William Thackeray. Though they were not great defenders of the faith, they did take faith for granted. With Thomas Hardy and George Meredith, faith was no longer tacitly assumed as valid. They raised questions about faith, expressed their doubts concerning it, and, at times, contested it. But the literature of the present day, Eliot contends, has nearly all been corrupted by a spirit of secularism. It does not take faith for granted, nor does it give expression to doubt, nor does it take up cudgels to beat down faith: it simply cannot understand the primacy of faith and, therefore, ignores it almost completely. Most of our modern literature has no vision of God. It has lost all touch with God. As a result, it has fallen flat. It has no dimension of either height or of depth. Living on the surface, it is empty and, in the end, it gives way to despair.

Without God things just do not hold together. "Where there is no vision, the people perish." When people lose touch with God, they no longer express themselves in wonder and worship; a sneer and a snarl come more natural. What a difference there is in the temper of belief and of unbelief. Whereas faith expresses itself in reverence and respect, unbelief shows itself in contempt and disgust. Faith vibrates with a sense of awe, as it thinks of man in his relation to God: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." But unbelief has no vision of God and, therefore, sees man in isolation. Thoroughly disillusioned, it stands off-side and jeers. It views man as an object of despair or, perhaps, comic futility. Many have joined in the hollow laughter of a Mencken who proclaims derisively: "Man is a sick fly on the dizzy wheel of the cosmic universe, revolving twenty thousand miles a second, and religion teaches us that the cosmic universe is made for the fly." And as their laughter dies out, their souls shrivel up. There is nothing left. How true it is: "Where there is no vision, the people perish."



## What Are These Visions

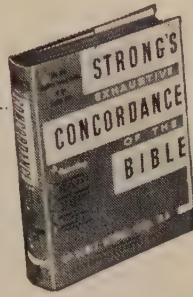
We do need a vision of God, if we are to live life to the full. Not unto all of us are moments of ecstatic visions given, such as Paul experienced on the Damascus Road, or Isaiah in the temple at Jerusalem, or Moses on the plains of Midian. Nor do we need such moments of ecstatic vision. All that we really need is that sight gives way to spiritual insight. What Christian has not felt himself stirred in the depth, sometime or another, as he sang the hymn "Spirit of God descend upon my heart," and felt something of that same desire expressed by George Croly in these lines?

I ask no dream, no prophet ecstasies,  
No sudden rending of the veil of clay,  
No angel visitant, no opening skies;  
But take the dimness of my soul away.

Ah, Yes! There we have it. That dimness of soul bothers us, tremendously. Weighed down by the routine of our everyday existence, our souls tend to become dull. Pressed hard by the cares of life, our spiritual life is prone to become so dim it seems almost a wonder that it is not snuffed out altogether.

But there are moments—and how precious they are—when that dimness is removed and we gain a glimpse of what life may be, of what life ought to be, of what life will be! At such times we realize how close God really is! Every sincere Christian has such a moment of vision and insight before he has travelled far along the pilgrim way. Some, under God's grace, may have experienced a half dozen such periods in the course of their life. All unite in bearing their testimony to the blessedness of that moment when God came so near to them.

Some may have had their moment of insight when they knelt at the altar in confirmation, consecrating their life unto the Lord. Others may have experienced it in some ordinary worship service, a service which became extraordinary when they felt the imprint of God's Spirit; it may have come through some word in the sermon that found deep lodging in the heart, or it may have been some phase of Holy Scripture or of song that enhanced their spiritual perception. Still others have come in touch with God in the Sacrament of Holy Communion and there realized the Presence of Christ for themselves which, formerly, they had known only by hearsay. Some gained their glimpse of the glory of Christ in a period of crisis when their own strength had run out and they were at their wits end. While yet others have attained their vision of the Lord by seeing His power displayed in the life of some choice spirit. In one way or another, the Lord makes His presence known to every be-



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lieving heart. When sight makes way for insight and we gain a glimpse of God's activity in the world, our souls are strengthened by that comfort and our hearts are challenged by that vision.

### Keep In Touch With the Vision

It is not enough that we have a vision of the Lord, we must keep that vision fresh. We must practice a daily spiritual discipline. We may well take a leaf out of the note-book of Robert Moffat. You may recall Robert Moffat is the missionary who opened up the continent of Africa to the proclamation of the Gospel. When young Moffat was ready to leave his parental home, his mother drew him aside and said to him intently, "Robert, promise me something."

"What?" replied young Robert, somewhat surprised.

"Promise me something," she repeated seriously, without giving any added detail.

"You'll have to tell me before I will promise," said Robert, for he was reluctant to give any promise he could not keep.

"Robert, it is something you can easily do. Promise your Mother?"

"Very well, Mother," said the son. I will do anything you wish!"

She clasped her hands behind his head and pulled his face down close to hers and said: "Robert, you are going out into a wicked world. Begin every day with God. Close every day with God." Then she kissed him.

Later in life when Robert Moffat recalled this experience, he said it was that kiss which made him the missionary he was.

Could any mother give better counsel to her children today? Is not the practice of Robert Moffat worthy of widespread emulation? Too often we begin and end the day by listening to the latest news broadcast. Is it any wonder if the fibers of our personal religious life become weakened and our vision of God becomes cloudy?

We need to exercise a greater spiritual discipline. We need to begin the day with God and to end it with Him also. If we do that, we shall also consult Him often during the course of the day. We need to talk with Him as with a friend, for He is our Friend. We must cultivate a deeper fellowship with Him, if our lives are to be invested with meaning. Only the good Lord can redeem our lives from the destruction of futility and frustration.

### The Practice of God's Presence

There is no surer way to keep close to God than through obedience. As we obey, we

understand Him more fully. Obedience keeps our vision of God fresh and leads us into deeper fellowship. It is not enough to say, "Lord, Lord"; we must also do His will. Vision must be followed by obedience.

Paul found satisfaction in the heavenly vision but that vision was not vouchsafed to him only to indulge him in a feeling of well-being. He knew that grace was given him as a challenge to obedience. The heavenly vision became his inspiration for daily living. With deep satisfaction, he was able to bear his testimony jubilantly before King Agrippa, "I was not disobedient unto the heavenly vision." Forever loyal, he could say toward the close of his life: "I have fought a good fight, I have finished my course, I have kept the faith."



## NICE MEN OR NEW MEN?

FRANCIS C. WILSON

*Text: "God be merciful to me a sinner."—  
Luke 18:13.*

ST. PAUL, the first great interpreter of Jesus, whose letters give us the basis of much of our religious thought, wrote to the early Christians in Rome, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Every follower of Jesus ought to make that affirmation his own: "I am not ashamed of the gospel of Christ." Yet too few take their religion seriously enough to take a positive stand in the creative promotion of the way of Jesus.

I am "not ashamed of the gospel of Christ," but there are times when I am ashamed of the anemic way we show our colors. The other day I was talking with a small girl in my parish who was telling me how she went with some little friends of hers to a Catholic novena. She described how the other children dipped their fingers in water and crossed themselves. I asked her what she did. "Oh, I dipped my fingers in too, and made a cross like this." Then she added quickly, "I didn't want them to think I was a Protestant because they would have made me leave." I do not criticize the child. She did exactly as many people do in any given situation in which they feel it is easier to conform than to risk a scene.

*West Roxbury Methodist Church  
West Roxbury, Mass.*



The same thing happens when many people find themselves in a situation in which it takes more courage than they possess to declare their convictions.

II.

In these days of terrific pressure on every side, the Christian church needs strong men and women of great faith and great devotion.

God give us men of mighty faith,  
With willing hearts and hands to do  
Thy will on earth, Thy way to show  
In action bold, in purpose true.

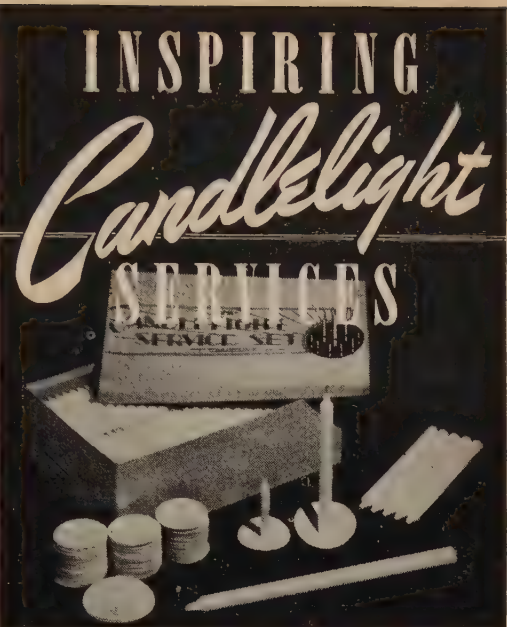
God give us men of dauntless zeal,  
Who dare to trod from paths of sin  
To free all men of selfish ends,  
And bring Thy kingdom surely in.

But the Church will never be filled with men and women of "mighty faith" and "dauntless zeal" until we come to a basic understanding of the purpose that calls us together. We must come to realize that, first, those who put their full faith in self-interest will ultimately destroy themselves; and, secondly, man's only hope lies in the redemptive processes of the power of God.

Jesus told a story of two men who went to the temple to pray. They were men of the same type and character as ourselves. The story might just as well have this church as its setting. One of the men was a Pharisee. That is to say, in his own estimation he was a 24-carat, 100 percent Christian. He was a good family man. His character was above reproach in his community. He belonged to the church and attended all its services. He tithed. He was a good man—and he knew it. Now, in the temple, he could see about him a lot of people upon whom he looked down. They were not nearly as good as he, and he knew it. And he stood up and "prayed thus with himself"—I hope you get that, he was really praying to his own ego—"Thank God, I am not like these other people."

The other man was just a man. He knew that before God he was most unworthy, a sinner, and a very poor example of a Christian. He had not been loyal and faithful in every detail—and he realized it with humility and contrition. He knew he needed the help of God and the Church. He knew he had to become a changed man. And he smote his breast and prayed from his heart, "God be merciful to me a sinner."

Jesus had something to say about which of these two men was a likely vessel through which God could work. The issue is that clear: whether it is the purpose of religion to produce nice men, who are sure of themselves



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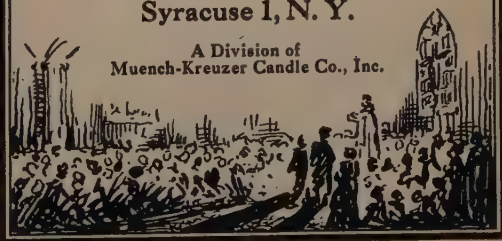
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in arrogance and pride, or new men, transformed from sin and moral negligence by the redemptive power of God's grace.

Nice men or new men? Which shall we be? Is Christianity a culture with which we train people to be polite and well-mannered, socially approved and conformed to existing patterns of behavior and ethics; or is Christianity an all-inclusive process by which God changes self-willed, arrogant, sinful persons into Christlike citizens of the Kingdom?

### III

Neither the advance of scientific knowledge nor the development of our comfortable middle class Protestant religion has diminished man's tendency to think more highly of himself than he ought to think.

The pride of people increases in proportion to their economic prosperity. When John Wesley saw Methodists growing prosperous in England 200 years ago, he was disturbed. He saw them increase "in pride, in anger, in desire of the flesh." Even then he could say that "although the form of religion remains, the spirit is swiftly vanishing." Today this same pride and sense of self-sufficiency is draining away our religious life just as it did in Wesley's time.

Few of us, in this comfortable sanctuary this morning, are vitally concerned about our personal religious lives. We think we are pretty good. Each of us here can justify the acts and deeds of the past week. We are quite sure we have done the best we could, all angles considered. And if we should suddenly be called upon to wing our way to our eternal destiny this day, we'd probably feel assured that God would open wide the portals of celestial glory because, after all, we are good Christians.

We are prone to think of our personal religion as essentially a virtuous quest for God on our part, rather than "a final battleground between God and man's self esteem." Most of the great religious leaders, men like Augustine, Luther, Calvin, and Wesley, have seen pride as the root of all of man's sins. Pride is the source of our conceit, inordinate self-esteem, and the feeling of self-sufficiency without God. Pride is the root of hypocrisy in religion, wherein we can see the other fellow's sins but not our own. Most of us go to church with a pitchfork instead of a rake.

Pride may cause us to gossip about our neighbor, whom we think is really not as good morally or ethically as we are; just as it may cause us subtly to identify our own political or economic system with our religion. "We are separated," declared the World Council of Churches at Amsterdam, "by pride of nation, class, and race." Pride makes us insensitive to the needs of starving people at home and abroad, and concerned more with our own security at the expense of those less fortunate than we.

One of our basic troubles at this point is that we are using the wrong standards of measurement for attaining moral maturity. We use our own standards, by which we inevitably find ourselves to be good. It is the same sort of evaluation that takes place when I set my watch by the hall clock and later set the hall clock by my watch. Without a true reckoning of time, both the clock and watch are apt to be wrong, even if they jibe with each other. What we need is to let the stature of Jesus become our standard of measurement, and thereby be roused from our self-righteousness and spiritual lethargy which have grown out of the abundant crop of pride growing in our lives.

### IV

Our hope lies this morning in the power of God to transform our lives through the gospel of Jesus. Surely, "there is no other name under heaven given among men whereby we must be saved." To recover from the moral sabotage of pride and self-interest, our lives must be-



come infiltrated with the redemptive power of God until we are new men.

In his book, *Prisoners' Quest*, D. H. C. Read makes the significant statement that "Christianity is not primarily a philosophy; nor is it a code of morals; nor is it a club for the pious; nor a nursing home for psychoneurotics; it is power, power of God here among men, forgiving, reconciling, harmonizing, vitalizing." To become nice men is not enough—we must be made into new men. And the power of God is the source of our transformation.

The Gospel is the winsome call to man to lay hold upon the power of God in order truly to become, in the fullest sense of the term, "children of God."

Create in us, O Lord, we pray,  
The spirit God's own men to be;  
Let Christ invade our hearts and minds  
Till Thee in us the world shall see.



## THREE THINGS ANDREW DID

*A Sermon On Personal Evangelism*

JOHN H. JOHANSEN

*Text: John 1:35-42a; 6:5-9; 12:20-22.*

ANDREW is one of those characters who might well have been regarded great, were it not for the fact that he was overshadowed by the dazzling greatness of Peter, his brother. History's pages record the life stories of many who have thus suffered. David Livingstone lies buried in Westminster Abbey, while his faithful wife, Mary Moffatt, rests somewhere in the jungles of Africa. And yet, in faith and courage, she was every whit his equal. The Bach family had several very illustrative members, but they were all so easily outdistanced by the genius of John Sebastian that all alike are submerged in his towering greatness. Samuel Longfellow was a poet of fine ability, but his brother, Henry W., so eclipsed him that he himself is largely forgotten. And Ezekiel Webster is hardly known to history, because his brother Daniel was such a spellbinder.

And so we do not hear a great deal about Andrew in the New Testament, but every time we do hear of him, he is doing something, he is bringing someone to Jesus. When Henry Ward Beecher was asked what he

*Moravian Brethren Church  
Temple, Texas*

July, 1950

## MARY DONT

"What's your name, little girl?"

"Mary."

"Mary what, Honey?"

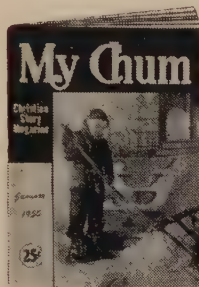
"Just Mary."

"But what else does your mother call you? Mary what?"

"Mary Dont."

The mother had been standing by. Imagine her surprise. Said she to herself, "I must watch my tongue, so I don't DON'T so much."

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thought was the greatest thing a man could do, he unhesitatingly made answer: "The greatest thing a man can do is not to be a theologian or a scientist but to bring someone to Christ." I know of no greater occupation than that — bringing people to Jesus. And that is why I believe Andrew is entitled to greatness.

The main business of the church, after all, is to win the world to Christ, but how easily we forget that. I know churches that are known for getting up the biggest and best suppers. I know churches that are noted for beautiful bazaars. I know churches noted for their splendid music, for their gorgeous service of ritual, for their elaborate organizations, for their beautiful buildings and costly equipment. Yes, I know churches that are even known for their warm friendly spirit, although I usually hear of the other kind, but I know few churches famed for the central business of Christianity — winning men to Christ. That is the greatest present need of the Church — more Andrews, more men and women who will tell the news of Christ and bring others to Him. Since the great work of the ministry, and indeed of every Christian, is to witness for Christ, and to bring others to Him, one of the most profitable things we can do is to study for a little, the history of this man Andrew.

The life of this apostle can be well summarized in the three things he did. (1) Andrew was the first home missionary — "he brought his brother to Jesus." (2) He was the first Sunday School worker — "he brought the lad to Jesus;" (3) And he was the first overseas missionary — "he brought the Greeks to Jesus." Surely such "firsts" are quite enough to establish a man's right to immortality.

### I. Andrew Brought His Brother To Jesus

When Andrew has met the Master, what does he do? Does he run out to the intersection of two of Jerusalem's busy streets and begin to preach? No, indeed, Andrew did no such thing. Did he immediately set sail for Greece and Italy to tell the world about the Messiah? Indeed, he did not. Did he sit down and write out the story of his interview with Jesus and thus try to convert his readers? By no means! What did he do? A far more simple and sensible thing did Andrew do. "He first findeth his own brother Simon, and he brought him to Jesus."

It was his own brother to whom Andrew first told the great news. There is something about a genuine religious experience, a first-hand spiritual experience, that drives one out

to tell others. And having found the Messiah, Andrew sets out immediately to make Him known unto others, and mark you, he begins at the very hardest point—his own family.

Sometimes I am almost convinced that the majority of our Christians today have but a warmed-over, second-hand, unreal faith because they are loath to do that thing which Andrew could not help doing. As far as we know, Andrew was not conspicuous for anything else, but he was a soul winner. He brought people to Jesus. That is the one thing of all things disciples of Jesus should be conspicuous for, while it is the one thing we neglect and forget and dodge and despise.

It is easier oftentimes to talk to a man in China about the claims of Christian life than it is to talk to one's own brother or sister or son. I frequently have people ask me to say something about the church to a son or a daughter, but almost invariably it is said to me, "Do not let him know that I have said anything to you."

Why not? Why should not a member of the family know that the people nearest him are more interested in his moral and religious welfare than anybody else in the world? Andrew first found his own brother and brought him to Jesus.

"No one could tell me where my soul might be,  
I searched for God but God eluded me,  
I sought my brother out and found all three."

### II. Andrew Brought A Boy To Christ

Having seen how Andrew brought his own brother to Christ, let us go on to see what he did the second time that we see him in action as a soul winner. This time it was a boy whom he brought to Christ.

A great multitude had followed Jesus around the head of the Sea of Galilee, where He taught them in a mountain. The multitude were far from home, and were tired and hungry. Jesus called Philip to him and said, "Whence shall we buy bread, that these may eat?" Astonished at such a question, Philip exclaimed: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." But Andrew, who seems to have been often in Philip's company, overhearing what Jesus said, and what Philip answered, said to Jesus: "There is a lad here, who has five barley loaves, and two small fishes." Then he added, "But what are they among so many?" That was quite different, however, from the skepticism voiced by Philip. All that Andrew meant was that it would be a wonderful thing indeed if Jesus could feed such a multitude with five



loaves and two small fishes. Jesus then told Andrew to bring the boy forward; and that boy's five loaves and two small fishes, multiplied by the power of Christ, fed the multitude.

That boy, to whom no one but Andrew paid any attention that day, was the most important one of the five thousand in that crowd, and more important too than the twelve disciples. A boy is always of great importance. Whenever you can say, "There is a boy here," whether at the church service, or on the football field, or in the home, or in the Sunday School class, there is the possibility of great things for the Kingdom of God. When you think of trying to influence others for Christ, do not forget the boy. One boy may mean a host.

When John Henry Jowett spoke at Princeton some years ago, he told how he happened to be in the Christian ministry. He said: "Father trained me for the law. I was to be a lawyer. My voice was trained so that I could speak in public. Whenever a public speaker of note came within a hundred miles my father sent me to hear him. One day I was walking through the streets of the city when I met my Sunday School teacher, and he said to me, 'John, what are you going to be?' I answered: 'I am going to be a lawyer.' 'Have you ever thought of the Christian ministry?' 'No, I have never thought of that.' 'Are you willing to think about that and pray about it?' 'Yes, I will.' The conversation that Sunday School teacher had with that young lad resulted in his going into the ministry, and thus the church was enriched by one of the greatest of her modern prophets.

A little boy in Scotland gave his heart to Christ, and joined the church. He was the only convert his minister had had in a whole year. The official board of the church felt that the minister had failed. They said, "You have had only one person to confess Christ, and that one was only a boy."

The next Sunday, after having been criticized by his officials, the minister preached with a heavy heart; he wished that his work was at an end; after the service, he remained in the church alone, thinking over his ministry, and wondering why he had failed so badly. He did not notice the door open. He was startled to feel a small hand touch his. "Robert, what are you doing here?" said the minister. The boy replied, "I wanted to ask you if you thought I could be a minister, or a missionary if I should work hard." With joy in his heart the minister encouraged the boy. After a while the boy grew to manhood;

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he became a missionary to South Africa; he won hundreds of the natives to Christ, and brought a new day to that dark land. All over the world Robert Moffatt has been honored as one of the great missionaries of all time.

"There is a boy here." Yes, he's a boy now, but he won't remain a boy very long. He's growing fast, and before we realize it, he'll be a man in stature, in years, and in abilities.

### III. Andrew Brought The Strangers To Christ

Andrew brought Peter, and he brought the boy; now he brings strangers to Christ. It was near the end of Christ's earthly life, some days after the raising of Lazarus, after the triumphal entry into Jerusalem and just a few days before the Crucifixion. Among those who came up to the feast at Jerusalem were "certain Greeks." These Greeks came to Philip, probably because Philip had a Greek name and had Greek connections. They said to Philip those now memorable words: "We would see Jesus." In other words, would he introduce them to Christ? But Philip was not sure of that. He was not sure that Jesus was the Christ, and so he was reluctant to help these men. Yet he did not want to send them away. He would ask one of the other disciples about it. And who was it that he asked? He did not go to Peter or John, the "pillars" of the church, but to Andrew, and Andrew heard what Philip had to say, that the Greeks wanted to see Jesus, without a moment's hesitation, he took them to Jesus.

When Jesus saw these Greeks His soul was stirred with joy. He saw men coming into His Kingdom through all the future years, from the east and the west, from the north and the south. He saw Peter bringing them in on the Day of Pentecost. He saw Paul bringing them in at Antioch and Ephesus and Corinth and Athens. He saw Augustine bringing them in from England and Boniface from Germany. He saw Moffatt and Livingstone bringing them in from Africa, and Morrison from China, Carey from India, Danneberger from Nicaragua, and John G. Paton from the South Seas. He saw them coming in, coming in, until the kingdoms of this world should be all His, and He cried out in His joy and triumph: "I, if I be lifted up from the earth, will draw all men unto me. . . . Father, glorify Thy Name."

Such a man, then, was Andrew, who best of all among the apostles, tells us how to bring others to Christ. What the church needs is more Andrews. Andrew wrote no Gospel, like John; no epistles, like Peter; worked, so

far as we know, no great miracles; never preached a sermon like Peter preached on the Day of Pentecost, bringing three thousand souls to Christ; but he brought the man who worked the miracles and wrote the epistles and preached the great sermons. Peter and John and Paul cannot be reproduced. God made but one Peter, one Paul, and one John. But Andrew can be reproduced; and if the church is to go on and thrive and prosper, Andrew MUST be reproduced.

The voice of Jesus has to be relayed, His personality extended by the lives of other men like Andrew who could win his brother. So must His life and the work of your pastor and your church be extended by you. Henry Ward Beecher used to say, "Each Sunday I preach four hundred and fifty-one sermons." When asked how he figured that he replied, "I preach one and my four hundred and fifty people take it out to preach it again." I wonder how many sermons your minister preaches on Sunday? It is up to you!

The highest of all distinctions is within the reach of every Christian man. "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

### Suffering

*Gal. 6:2. "Bear ye one another's burdens, and so fulfill the law of Christ."*

A terrific blizzard caught two trappers on the way back to a trading post. Their bodies were becoming weary from bucking the gale and numb from the intense cold. Again and again the temptation came to lie down in their drowsiness and sleep away into death.

As they were plodding their way along, suddenly the leader stumbled over what he thought was the lifeless form of a man. On closer examination they discovered a spark of life still present in the body. Upon the refusal of one of the men to help carry the man in distress back to the post, the other decided to attempt it himself. Before he had gone very far with his burden he discovered that two things were happening. The heat of friction from bodily movement was bringing his burden back to life, and also the numbness and cold in his own body were changing to energy and warmth and his weariness was disappearing.

Is your load heavy? Are you weary? Then bear another's burden; yours will become lighter.



# ILLUSTRATIONS

JOHN H. JOHANSEN

## The Only Adequate Faith

I John 5:4. "This is the victory that overcometh the world, even our faith."

There is a legend of the aged woman who read in her Bible that if "ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove."

There was no mountain in front of her house, but there was a small hill that stood between her and the village and was proving to be the source of great weariness to her aging limbs. She prayed that it might be removed. Her prayer done, she went to the door, flung it open, saw the same old hill standing in the same old place. It had not budged an inch. She slammed the door in disgust and exclaimed in amazing self-revelation, "There it is, just as I expected."

There had not been a moment of real faith in the whole enterprise. There could not be. She tried to develop faith where faith did not apply. She sought by faith in God who could remove mountains to defeat the God who put the mountain there. What she called faith was in reality only a magical device for letting an aged woman have her own way, a nice enough thing when it is nice, but often neither nice nor necessary.

This is a perfect legend because it is a perfect mirror into which all of us may look and see ourselves at some moment in the past, and by which those willing to learn may discover the reason for their poverty and ineffectiveness.

## The Easter Token

1 Tim. 2:8. "Remember Jesus Christ, risen from the dead."

In a famous and charming book of travel A. W. Kinglake describes a weary march across a desert. Under a flaming sky the party of travelers pushed on. The fierce sun was burning the energy out of them. At last it seemed that they could not go a step farther.

That night, the eighth night of travel, the Arab guides to the party realized that the travelers were at the end of their strength. And one of the guides left the party and made his way through the night to the West. Many hours later he came back and rejoined the party. He brought with him one thing which he knew would hearten the travelers and give them new strength. It was an ear of rice, full, fresh, and green. From the place of desert

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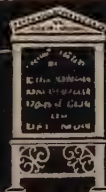
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and sterility and death he had traveled as far as the border of the green world and brought back the ear of rice as a sure token that not so far ahead lay that world of pleasantness and greenness. When they saw that little token the travelers did indeed pluck up fresh courage and press onward.

Jesus did something like that on the first Easter morning. He journeyed to the world beyond, and brought back to the travelers of earth a token that beyond the dark valley is sunshine and life. He Himself was the living token. His return from the borders of that world of darkness was a proof to all His friends that love cannot be defeated. And the disciples were so cheered by this knowledge that they began to hold their heads higher, they refused to be frightened and beaten by evil and disaster. They became new men. They were firmly convinced from that moment that Jesus was with them. They could not always see Him, but they knew He was close to them, their Lord and leader, guiding them and insuring them.

## Faith

*Hebr. 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen."*

Do you remember that story of the ailing prince whose physician was aware that what was needed was not medicine but exercise? The prince, reared in the lap of luxury, indulged in his indolence by his parents, somewhat phlegmatic by nature, could not be induced to bestir himself. He could not even be convinced of the value or necessity of exercise. He wanted the physician to fix him a potent pill or devise some magic charm which would drive away disease.

One day the wise physician brought him a set of clubs. In them, he said, was a mysterious potency which would make him well. In order to avail himself of that potency the prince must grasp the clubs firmly and swing them according to directions. Refusing to believe in exercise, but devoutly trusting in magic, the prince grasped the clubs and went through the prescribed motions. Day after day it was repeated. Sluggish blood was stirred. Flabby muscles were brought into play. The vital organs were awakened. Health came again, not because of magic in which he believed, but because of the exercise in which he did not believe. His mistaken faith brought him into relationship with the clubs and into action. Out of that contact and activity came life.

The reasons that physician offered the prince would not convince us, but they convinced him,

and brought healing and life to the man. The reasons people offer for their faith are always convincing to others. Faith however achieved, is effective, for it brings people into action and into relation with the sources of life.

## Faith

*John 3:3. "Jesus answered and said unto him Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."*

The other day a friend gave me a cartoon of a man who came to a jeweler in behalf of a clock which was not keeping time. He did not bring the clock, but only the pendulum. The jeweler told him he would have to have the whole clock, that he could do nothing with just the pendulum.

The owner remonstrated, "Why lug the whole clock down here? It is the pendulum that isn't working—if only the pendulum would go the clock would go." Whereupon the jeweler fainted.

You and I know, as did the jeweler, that the trouble was not with the pendulum. There was something wrong in the inner mechanism. One might polish the pendulum forever, say all manner of incantations over it, but with no result.

Much of the treatment of our unbelieving selves is as superficial as the shining of a stalled pendulum of a sick clock. The difficulty lies very much deeper in the recesses of personality. We must get at that and change it if we are to have faith that will truly release God within the life.

## Love For Our Fellowmen

*Matt. 25:40. "Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me."*

There is a story of an old cobbler who prayed that the Lord would come in person to his shop that day, and felt assured that He would come. So he swept his little shop and sat down happily at his work.

By and by there came a knock, but it was only a lost child crying for her mother. The cobbler wiped away her tears and led her down the lane to her own door. He sat again at his task and there came another rap. This time it was a hungry man, whom he fed and sent on his way refreshed. The third time there was a sound at the door, and he hurried to open it only to find an ill woman who had fainted there. He ministered to her until she, too, was able to be on her way.



At sundown he sighed and said, "Lord, you promised, but you did not come." And lo, the answer, "I did come. I was the ill woman; I was the lost child; I was the hungry man. The things you did for them you did for Me." "I pray each morning that I be not blind To the Christ who moves that day among my kind. I dare not turn a hungry man away Lest I be leaving Him unfed today. I dare not slight some tattered, unclothed one Lest I should fail to warm and clothe God's Son."

## Witnessing Unafraid

*Mark 8:38. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."*

There is a story told about Gideon Ousely, one of the early Methodist preachers in England. He had gone to Ireland to preach Methodism there and had encountered the bitterest opposition from the Irish Roman Catholics. It was not mere opposition; it was actual violence and danger to his life.

He had come to one town predominantly Roman Catholic and he hired the town-crier to announce his meeting that evening. The town-crier was naturally afraid to make the announcement and did make it in something very much like a whisper which none could hear.

Gideon Ousely met him in the street whispering out the announcement in this frightened way. He took the bell from him and went through the streets ringing it and announcing in a voice like thunder so that all could hear: "Gideon Ousely has come to this town and will preach tonight, AND I AM THE MAN!" He laid down his challenge in such a way that none could fail to see it.

## A Pastor's Prayer For His Congregation

Lord, give Thy people hearing ears Who worship here today;

Obedient, may they follow Thee

Along the narrow way.

May they be strengthened by Thy might,

Built up in faith and love,

To fit them for life's service here,

And for their Home above.

Should sorrow be their portion, Lord,

Oh, bring Thy comfort nigh.

In storm of trials, calm their fear

And all their need supply.

And as they, Lord, receive from Thee

Thy blessings, rich and free,

May they with glad and thankful hearts

In all things yield to Thee.

—Grace E. Tory, *Church Chimes, Shreveport, La.*

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# BOOKS

## THE DILEMMA OF THE IDEALIST.

By David Bryn-Jones. Macmillan. \$3.00.

Today frequent confusion and occasional frustration characterize much Christian thinking and utterance upon matters of social significance. That is one reason why the pronouncements of ecclesiastical bodies carry so little weight in political circles. Professor Bryn-Jones is neither confused nor frustrated. Out of his experience as minister and educator he is prepared to give informed and judicious consideration to the function of compromise in actualizing the ideals of the Kingdom of God. Informed reference is made to the way in which Christian thinkers in other days met the problem as it came to them in the form of church-state relationships and of the institutions of slavery and private property. Their wisdom in working out a philosophy of adjustment receives due recognition.

Extensive treatment is given to twentieth-century pacifism as it has been affected by two world wars. The author gives the pacifist high rating as a witness; he thinks him less valuable as a policy-maker. The churches' task is ever that of "saving the world while remaining in the world, of accepting some of the world's customs in order to change them." The function of the witnessing minority is to defy the world and to revive the church. The book fills adequately a vacant niche in current discussion.—*Edward Laird Mills.*

## MINISTERIAL ETHICS AND ETIQUETTE.

Revised Edition. Nolan B. Harmon.

Abingdon-Cokesbury Press. 215 pp. \$2.50.

This useful manual, which has long served as a guide to ministerial conduct, is now presented in revised and enlarged form to the present generation of ministers. Dr. Harmon, as before, has drawn largely from the codes of conduct of five large denominations, which are printed in full in the appendix, but has pointed and illustrated his text from his own long observation and experience. His treatment is practical, useful and sensible, and while in the main most relevant to the denominations and their ministers who comprise the larger bodies of American Protestantism, yet contains useful information, instruction and counsel for all, especially for young men newly entering the ministry. This reviewer does not like this statement at all: "Under the triphammer of war our little denominational symbols (referring to the differences between Roman Catholic, Protestant and Jew) whether of sand, clay or

stone, were alike crushed to atoms." This strikes into deeper matters than the ethics and etiquette with which this book is concerned and in which it will doubtless long continue to serve the ministry.—*Paul H. Roth.*

## THE CHURCH ALIVE. By Samuel M. Shoemaker.

Dutton. 160pp. \$1.50.

In the Introduction to this book Dr. Shoemaker says: "It is my belief that we are living in a day when, if we would stir up the fires within us, orthodox Christianity might come into its own." This is the purpose of the book, then, to "stir up the fires," and the means for accomplishing this is stated by the author in as straightforward a fashion as the purpose. He says: "the basic answer, for us all, does not lie in emphases and points of view and methods: it lies in a profounder surrender of ourselves to our Lord, in a deeper discovery of His power to guide and use us, in a richer and simpler fellowship amongst ourselves, and in a life, and ministry that is converted and converting."

This is a book which puts Evangelism at the center of the parish ministry and the work of the pastor. In each of the seven chapters of the book this central motive is kept foremost and is clearly stated. For example, in chapter one, entitled, "What Is Our Job?" the author says: "Our first job is the conversion of individual people. Our second job is their nurture in the Christian life through the Church. Our third job is training them to relate faith to daily life."


In the second chapter, under the heading "Hindrances In Our Work," Dr. Shoemaker discusses such things as clerical ambition, loneliness, fear, self-indulgence, cowardice, lack of faith, and spiritual immaturity. Then he discusses what he considers to be the three greatest hindrances in the work of the clergy, namely, lack of conversion, lack of fellowship, and lack of prayer.

And so it goes through all the chapters, each of which is filled with pithy and pointed sayings, and with deep, fervent piety. This is indeed a book for everyone and anyone. It is helpful and frank.—*John H. Johansen.*

## FLAGELLANT ON HORSEBACK.


The Life Story of David Brainerd. Richard Ellsworth Day. Judson Press. 253 pp. \$3.00.

David Brainerd died in 1747, having lived only 29 years. To the question of what his importance was Dr. Ralph Harlow of Smith College answers, "I would call your attention to what I call 'the thin red line' of influence on the entire missionary movement here in America, from David Brainerd, through William Carey, the Andover Band, culminating in the Student Volunteer Movement, and the great missionary crusade the past forty years." He belongs moreover in the great line beginning with the Swede Campanius a hundred years before and John Eliot who gave their lives to bring the Gospel to the Indians of our colonies in New England and colonies adjacent. This life is vividly written and the author, with all his love for his subject does not shrink from criticism which he carries on from a strictly biblical evangelical viewpoint. The book is written with fervor and certainly does not sin from lack of vividness. All through are the evidences of much research both topographical and documentary. The main value, and it is a precious one, is our introduction to David Brainerd himself as an evidence of the power of the Gospel in a human life, and as showing what a man of faith can do. There are certainly diversities of gifts, and if those of Brainerd were not of the sort that best illustrated the freedom and joy of the sons of God, they certainly were a shining example of the holy martyrs who gave up their lives and in losing them found them. We all need flagellation, and this book will help to do it.—*Paul H. Roth.*



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**THE GOSPEL IN HYMNS.** Backgrounds and Interpretations. Albert Edward Bailey. Scribner's Sons. 500pp. \$6.00.

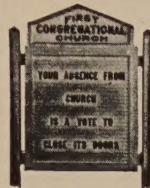
This sumptuous, imposing, well-printed, richly-illustrated volume is a prize for any library. It has a rich cultural value for any reading person. It has a unique value for all ministers and others who conduct services of public worship. There is a great need that Christian hymns should be explained and understood not only for the purposes of edifying congregational singing but also for private devotions. No one could have contributed more to these ends than the venerable author, Arthur Edward Bailey, known for his widely read Popular Art Studies in the Life of Christ, and his History of the Hebrew Commonwealth. The book represents a really colossal undertaking. The official books of eight reading denominations, besides an independent book of merit and a popular British publication were collated. The hymns Dr. Bailey has collected and studied are those found in at least six of these books. This volume being for the use of English-speaking worshippers is necessarily not complete, say in Scandinavian and German hymns, for instance, though many translations are given, but for its purpose is admirable. It is far from being a dry catalogue; it is rather a vibrant story of the living Church of all times and many lands. The first Greek hymns, the majestic Latin hymnology, the Reformation Hymnody with its Luther and Calvin and their followers pass before us, Watts, the Wesleys, the Victorians, the moderns. This book cannot only feed the soul, but can also bring home to us all the consciousness of our place in the whole communion of saints.—Paul H. Roth.

**OLD TRUTHS FOR A NEW DAY.** Volume Two. A Selection of Sermons for the Second half of the Church Year based on Texts taken from the Epistles. O. A. Geiseman, S.T.D. Concordia Publishing House. 253 pp. \$2.50.

It is hard to criticize a book of sermons, for it is just as incongruous for a man to speak like a book as it is for a book to speak like a living preacher. Yet this book does a good job of putting the living voice into cold print. Here is no series of literary essays read before a congregation, but a line of sermons right from man to man and straight from the shoulder. Pastor Geiseman has been preaching to his large congregation in River Forest, Illinois, for 25 years, and people throng to hear him. This is not necessarily the proof of the pudding, but it is pretty close to it. These sermons are all practical, they get down into ordinary conduct and the daily life. They are clear, simply worded, well arranged, and do not quote poetry, strive after fine effects, or seek to suggest that the preacher has boundless resources in philosophy and literature. Most important, they are Scriptural through and through, and doctrinal, the counsels for conduct being always drawn from and based upon the great basic truths of revelation. Such preaching comes home not only to the simple but to the modern man filled with inhibitions, for both are hungering and thirsting today for the true authority which this positive preaching proclaims. This book also emphasizes the value of Church Year texts which save the audience from listening to the personal preferences of the preacher in his choice of themes, and ensure a rounded presentation of the Christian message.—Paul H. Roth.

**DIARY OF A DEAN.** St. Paul's 1911-1934. The Very Rev. W. R. Inge, K.C.V.O., F.B.A., D.D. With 16 illustrations. Macmillan. 24 pp. \$3.50. Of this book Bernard Shaw writes, "You must read it." This is guarantee enough that it is pungent reading. The salty old Dean of St. Paul's, he is 90 now,

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was induced to release for publication this private diary of his years in the midst of stirring days, and we have as a result an intimate insight into the Dean himself, into the English mind, into the Anglican Church, so curiously different from the American Church, and into pre-World War I and depression days' England.



The Dean, a great lover of the mystic approach is no quietist and has very positive, though far from always unprejudiced, views on many subjects, which he is never loath to express. This makes him interesting, even when he is wrongheaded. He hates prohibition, declaring the liquor with which wild asses are wont to quench their thirst is not necessarily a good beverage for human beings. He hates elaborate liturgical music: "Are we sure that the Deity enjoys being serenaded?" He hates Martin Luther, "The spiritual father of Nazism," "that pernicious person (who) still seems to be a hero to Protestants." He thought it a mistake for England to take part in World War I. But he loves many excellent things, too, and knows how to praise them in a prose that snaps and crackles. The book is exceedingly instructive, without meaning to be so, and entertaining. It is also quite a pageant of Very Reverends, Bishops, Archbishops, and all the High Church Host, of Royal family, dukes, duchesses, earls, and all the grades of dignitaries, Church and state, that the English like and which we here enjoy viewing as we do all processions with a strange respect and wonder. —Paul H. Roth.

#### PREACHING IN THE GREAT TRADITION.

By Ray C. Petry. Westminster Press. 122 pp. \$2.00.

In this valuable book is found much historical data with which ministers generally need to be more familiar. The Great Tradition of Preaching is greater than we sometimes think. The high privilege of preaching is more wonderful than many ministers may recognize. The responsibilities of those who have entered the company of "Spokesmen for God" are more numerous and more significant than both ministers and laymen generally realize. These pertinent facts are made forcefully clear by the author of "Preaching In The Great Tradition." The book reveals wide reading and keen understanding on the part of the author. Here, in concise statement is data which would require the reading of volumes in order to secure. "Preaching In The Great Tradition," without question, should be classed among The Great Books of The Year.—Roy C. Helfenstein.

#### THE MYSTERY OF THE KINGDOM OF GOD.

Albert Schweitzer. Macmillan. 173 pp. \$3.00.

This book was published in 1901 and appears now for the first time in English translation. This long period of oblivion is accounted for by a conspiracy of silence on the part of the popular liberal theologians. The translator, Walter Lowrie, says that he "has read this little book not once but many times and through a course of years with ever increasing appreciation of its worth—not only in view of its logical force but of its acceptability." It is a direct attack upon the liberal life of Jesus; it is so also by anticipation upon the current form-criticism school. Schweitzer's eschatological interpretation of our Lord's life is still a novel and striking approach especially to English-reading scholars, but its depth, spirituality and penetration are not to be disputed. This little book will make anyone think. It is impossible here to go into the implications of this early, important work of this great saint, artist, theologian, missionary. Whatever faults are to be found in his conceptions, one sees here a man who loves God and his fellowman and has devoted his great and diverse gifts to their service. He is thus one of those rare souls who can stir us to make the return to God of hard and reverent thinking. He says: "The Jesus of Nazareth who appeared as the Messiah, proclaimed the morality of the kingdom of God, established the kingdom of heaven upon earth, and died to consecrate his work—this Jesus never existed. It is a figure sketched by Rationalism, enlivened by Liberalism,

and dressed up by Modern Theology in the clothes of historical science." "We are in danger of putting ourselves between men and the Gospels and not leaving the individual any longer alone with the sayings of Jesus." This little 49-year-old book keeps raising the eternally contemporary question What think ye of Christ?—Paul H. Roth.

#### The God Complex

(From page 297)

was a spiritual and economic trail-blazer in a savage land, was able to lie down and calmly go to sleep in the hut of an African chieftain, who only a few days before, as Livingstone knew, had murdered a party of white traders. Livingstone worked prodigiously, and seemed to take joy in self-denial, but at the same time he was able to give up and commit his welfare into the hands of the Higher Power, because *he was not the Higher Power*. He knew that a certain amount of achievement depended upon him, but he also knew that it all did not. I have known of ministers who have risen from their beds at night and have denied themselves the refreshment of slumber to pray and agonize over wayward men and pastoral responsibilities, whereas they would be much wiser not to waste their energies in such unnatural exercises. They would do better having prayed to let the matter rest with the Almighty in the calm confidence that if they had done their part God would do His. But unfortunately such men may well have been plagued with the unrealized feeling that, despite their apparent faith, it all depended upon them even to the extent of perfection in the business of prayer.

It is a basic Christian affirmation that personality is sacred and that each individual is precious in the sight of God. It is steady to believe that God cares infinitely for every person of the teeming millions of human beings who breathe, toil, pray, and die on this lonely, whirling planet. It is steady to believe that God has a plan for each person living, and that each person has his own destiny to fulfill. At the same time the minister must come to realize that he is only an instrument in the hands of God, that he is not better than his fellows, that there is nothing peculiar, omniscient, or sacrosanct about his life, that there are thousands of others just like him, sharing the life he shares and laboring in the common enterprise of the Kingdom. He must lose any exaggerated sense of personal importance he may have. Let him get a bird's eye view of himself and see how he stands in relationship to the broad landscape of the whole sweep of human life.

For him the best prayer possibly is that of



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St. Francis of Assisi: "Oh Lord, make me an instrument of thy peace, Where there is hatred let me sow love; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Eternal Father, grant that I may seek not so much to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in forgiving that we are forgiven; it is in dying that we are born to eternal life."

## Installment Purchases

Americans went \$1,282,000,000 deeper into debt on the installment plan during the first six months since time payment controls died last November. A Federal Reserve Board report showed today that the installment credit for retail buying reached the highest point in history, \$6,736,000,000, at the beginning of May.

Total consumer credit also reached a record high of \$13,596,000,000. This also includes charge accounts and loans repayable in a lump sum, neither of which has been under Government control for 17 months.

But it was in the installment field that on-the-cuff buyers piled up debt fastest—at an average of \$213,670,000 for each of the first six months after dealers were left free to fix their own down-payment rules and length of time to pay the balance.

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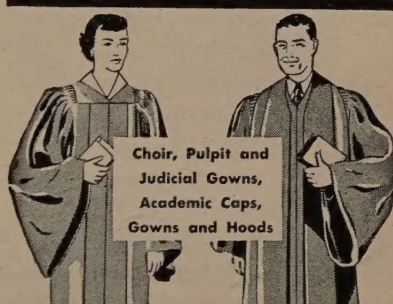
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